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AN INSCRIPTION FROM KEDREAL.

MM. Diehl and Cousin publish in the May-November No. of the *Bulletin de Correspondance Hellénique*, 1886, p. 424, an inscription of four lines, found in the vicinity of a temple at Kedreal in the Ceramic Gulf. They give the first distich transcribed correctly in cursive text from the majuscule, but leave the other without transcription, remarking: "La lecture du second (distique) est certaine, mais le sens nous échappe." Transcribe the whole as follows, and the difficulty vanishes:

Ἡ μάλα καὶ ταύταν ὁ Κλειππίδα εἶσατο Νίκων
 εἰκόνα τεῖδε κλυτὸν μνᾶμα καὶ ὀφειγόνους,
 δαρὸν ὅπως θυόεντι θεοῦ γέρας ἄγ' ἐνὶ ναῶ
 ἡμένα ἀγγέλλοι δῶρα θυαπολίας.¹

A. C. MERRIAM.

A MS. OF THE MINNESINGER AND A CHRISTIAN CEMETERY.

I. *Codex Manesse*.—The great anniversary of the University of Heidelberg, in April 1886, was the occasion of a photographic reproduction of the famous manuscript of the *Minnesinger* now in the Bibliothèque Nationale at Paris. It is well known that this principal monument of the German poetry of the 14th century belonged to the library of Heidelberg until 1622, when it was carried off among the mss. which to-day form the Palatine collection at the Vatican. The text was published for the first time by Bodmer and Breitinger at Zurich, 1758–59. This edition being very incomplete, F. H. von der Nagen gave a better one in the first two parts of the "*Minnesinger-Sammlung*" (1838). Twelve years after, the same author published, with an historical introduction, a lithographic facsimile of some pages of the text, accompanied by the reproduction of ten illustrations executed by Ch. Mathieu, after having given 33 others in various publications of the years 1842–48.

The efforts of the German Government in 1814 to obtain the return of the famous ms. to its former home having been unsuccessful, the Ministry of Worship and Public Instruction of Baden decided to offer a complete copy of it to the library of Heidelberg. This great work (the ms. contains 856 pages) was executed by a skilled photographer of the Grand-duchy of Baden, sent at the expense of the Government to Paris and placed under

¹ "Know ye that Nikon, Kleidippidas' son, hath seated this statue
 Here, a memorial famed e'en among men to be born;
 Yea, to the end that, a prize of the god in the odorous temple
 Sitting, it long may proclaim gifts from our sacrifice due."

the supervision of the Conservateur of Ecclesiastical Monuments in Baden, Prof. F. X. Kraus of Freiburg. At the time of the Jubilee at Heidelberg, Herr Nokk, minister of Public Instruction, was able to offer the only photographic copy taken to the University, whose library now preserves it among its treasures. Though the great expense of this work did not allow of the publication of the entire ms., the Ministry of Baden wishes to place it as much as possible at the disposal of the learned world, by preparing an edition of the 137 illustrated sheets of the Codex. This edition, which is very limited, will be made under the direction of Prof. Kraus, and will be published in a few months at Strassburg by Trübner. The extreme importance of these paintings of the Codex Manesse, for the history of both art and costume in the 14th century, cannot fail to draw attention to this publication, due to the liberality of the Government of Baden.

II. *Early Christian Cemetery of the IV and V century at Trèves.*—The ancient *Augusta Treverorum* is known to Christian epigraphists as the most fruitful soil for inscriptions this side of the Alps. For several centuries, but especially during the last forty years, the immediate neighborhood of the city has yielded a considerable number of Christian epitaphs, belonging, for the greater part, to the period of Valentinian I and Gratian, when Trèves was the residence of the Emperors of the West. These inscriptions are collected in the excellent *corpus* of our distinguished friend M. Edmond le Blant (*Inscriptions Chrétiennes de la Gaule*, Paris, 1865), though many fragments necessarily escaped his attention. Besides, the *tituli* found since 1865 are, naturally, not to be found in the Thesaurus of the French archæologist. I hear with pleasure that M. le Blant thinks of giving us a supplement to his great work. I hope also to give the complete series of the inscriptions of Trèves in the first volume of my *Inscriptions Chrétiennes des provinces rhénanes antérieures à l'an 1250*. In the meantime, the public may be pleased to know of the last discoveries which we have made there.

There were in Trèves, in the 4th century, three *Cimiteria* that served as burial-places for the Christians of this capital. They are designated by the names of the basilicas that arose on these sacred sites during the Carolingian and Romanesque periods, and which were, doubtless, the successors of primitive oratories of the Imperial time. These were the churches of St. Maximinus, St. Paulinus and St. Eucharius. The latter basilica, called, since the 11th century, by the name of St. Matthias, is one of the most beautiful creations of the Romanesque style that still remain in the Rhenish provinces. To the north and east of this church there were unearthed, in 1845, tombs of the 4th century, and especially some *hypogea*, a discovery of the greatest interest, which the learned Canon von Wilmowsky has described and illustrated in a memoir published, after his death, by the author of this note, in the publications of the *Société pour les recherches*

utiles a Trèves (1882). The continuation of these excavations was prevented in 1845 by the population, through aversion to what was termed the desecration of tombs, and they were taken up again only forty years after. In 1885 and especially during the summer of this year (1886), the administration of the parish of St. Matthias has uncovered a great part of the ancient cemetery of St. Eucharius. Along the north side of the basilica were found a series of tombs composed of large stone sarcophagi with lids, containing bones more or less recognizable. Some of the sarcophagi had inscriptions either inside or attached to the cover; the greater part somewhat mutilated. I shall, for the present, omit the fragments, and give here only the complete epitaphs newly discovered and still unpublished.

1.

No. 9828 of the 'Provincial-Museum'; white marble:

HIC QVIESCIT INPA
CE · QVIVIXIT ANV III
EME \ VIVI NARDVS
PATER TE LVPERCAMater
TETOLVMPOSVerunt
(dove) ✠ (dove)

2.

On white marble: found Feb. 27, 1886; preserved in the presbytery of St. Matthias; the marble was found incrustated in a block of native stone, 1-2' above a sarcophagus:

HIC BENE PAVSANT SCOTTO
QVI VIXIT ANNOS LXVCOIVX D
VLCIS · SIMA POSVIT TITVL (sic)
VM PRO CARITATEM
SCOTTE PAX TI (sic)
CVM SIT
(dove) (dove)

3.


No. 9799 of the 'Provincial-Museum'; white marble:


DAMASIVS NVM ·
HIC BENE QVI
ESCET IN P ·

4.

White marble; 0.39 m. high; 0.38 m. long; preserved in the presbytery of St. Matthias:

HIC BENE QVIESCET
 IOVINA QVAE VIXIT
 ANNOS I ET · M · D · V
 VIAT CONIVGI



(dove)  (dove)

D V L C I S S
 titu L V M

Several other inscriptions of the same cemetery of St. Eucharius have been already published by Herr Hettner, Director of the Provincial Museum of Trèves, in his *Korrespondenzblatt der Westdeutschen Zeitschrift für Geschichte und Kunst*, 1882, I, No. 10.

5.

I add a most interesting inscription that has just been discovered in the crypt of the well-known church of St. Paulinus, recently made famous by the discovery of the sarcophagus of Bishop Paulinus, adorned with most curious works of the 4th century, of which I will speak at another time. During the summer there was found a large marble slab, perhaps the *mensa* of an altar with the inscription :

0.03 m. V R S I O V I V A S I N Deo
 0.26 m.

F. X. KRAUS.

Freiburg im Breisgau.

NOTES ON BIBLICAL ARCHÆOLOGY.

Under this head it is proposed to call attention to some of the most important recent discoveries and discussions, without attempting to give an exhaustive list, and without defining too rigidly the limits of the department.

JERUSALEM.—CONRAD SCHICK has published in the *Zeitschrift des Deutschen Palästina Vereins*—*ZDPV.*—(VIII, 4, 1885) a theory of the course of the "second wall" of Jerusalem which leaves the Church of the Holy Sepulchre outside. He concludes, from a series of careful observations, partly on the surface and partly subterranean, that a continuous depression extends from beyond the Hospice of St. John on the N. E. to a point well past the Church of the Sepulchre on the S. W. This depression, the line of which so bends as to pass to the east and south of the Church of the Holy Sepulchre, from the abrupt fall and sharp definition of the